on the subjective) that the same remark is true of material substances ; and that, in producing their effects, they retain the property which they exercised, and are ready anew to produce the same effects.

Dr. Brown has shown, beyond the possibility of a refutation, that in the production of changes there is truly nothing but the substances that change and are changed. Mix them as we please, " the substances that exist in a train of p]^nomena are still, and must always be, the whole constituents of the train." * But he has not shown so fully as he might how much is implied in these substances. The German metaphysicians are right in affirming that power is implied in our very idea of substance; and Dr. Brown, in one passage, admits, though casually, the same thing when he says, " All this regularity of succession is assumed in our very notion of substance as existing." f These philosophers might have farther affirmed, that there is power in the very nature of a substance as well as in our idea of it. This power, these properties of substances, are permanently in them, and ready to be exercised at all times. With the exception of those who deny the existence of an external world, all admit that properties are of an abiding nature, and constantly resident in the substance. We thus arrive at a power in nature, constant and permanent, and ever ready to be exercised. We cannot, perhaps, speak of a cause as existing when not exercised; but we can most assuredly speak of a power abiding, whether exercised or not—that power abiding in every substance that comes under our notice, and in the very nature of the substance itself, as it is implied in the very idea of substance.:{:

Taking these views along with us, we free ourselves from the impression left in reading such a work as that of Brown on Cause and Effect; that impression being one of events proceeding in pairs or couples, the latter member of one couple forming the first member of the next. When we introduce substance and qualities, the idea of a chain is now got rid of, with all its offensive and misleading associations, and we find ourselves instead, in the heart of multiplied harmonics, requiring a divine skill in order to their maintenance, and exhibiting that skill in every department of God's works.

The doctrine now expounded is fitted, we conceive, to clear up and strengthen the argument in behalf of the existence of God. The axiom, that every effect has a cause, stated in this loose form, seems to involve us in several difficulties in regard to the Theistic argument. The sceptic, proceeding upon it, would shut us up to the alternative—of affirming that every existence has a cause, and thence, ho would drive us to the conclusion, that God himself must have a cause, and that there is an infinite succession of causes; or if we limit our assertion, and say that every existence has not a cause, it is immediately hinted that the world may be uncaused. Now we have rid ourselves from the horns of this dilemma, by the view which we have given both of effect and of cause. An " effect" involves something new; this seems to be implied in our very idea of it. It is in regard to such a phenome-

non that we infer that it must have a cause—and such, every one admits, are all the phenomena in the world. We are warranted, then, to conclude, in regard to all

* Brown on Cause and Effect, p. 29. † Ibid. p. 143.

$ Of all persons, Dr. Brown should be the readiest to grant this, as he supposes that substance is the mere co-existence of qualities; and, it follows, that if qualities were to cease, then substance would cease also. There are passages in which ho seems to acknowledge all that we *my* in the text, as when he says, "that subtances abide, and qualities abide;" and that "qualities are just another name for the power of affecting other substances." (P. 142.) Yet, in direct contradiction, he affirms (p. 176), "that power is not something latent that exists whether exorcised or notr-t&«re is strictly no power that is not exerted."